

A
SERMON
of Gods Pro-
vidence.

*Very godly and profi-
table : Preached at South-
shoebury in Essex, by Arthur
Dent, Minister of
Gods word.*

The third impression.

Iohn 19 vs. 10. 11.
Then said Pylate vnto him, speakest thou
not vnto mee, knowest thou not that I
haue power to crucifie thee, and haue
power to lose thee.
Iesus answered, thou couldest haue no
power at all against mee, except it were
giuen thee from aboue.

Imprinted at London for Iohn
Wright. 1609.

the
the

A p

the pro
the
line
meall

the lotte
olution



the
line:
the Co
in t
stand
or min



A platforme made for

the prooffe of Gods providence, that is;
for the examining of the truth of this
question, whether God by his providence,
rule all things generally, and every crea-
ture, and action particularly.

Text.

The lotte is cast into the lap; but the whole dis-
position thereof, is of the Lord. *Prov. 16. 33.*



I were to be wish-
ed that all Christi-
ans did understand;
that, which with
mouth they confesse;
when they rehearse
the articles of their
faith gathered out of the Apostles
Creed.

The Confession is brieft, and every
word in it very significant, and well
ordained, would rote all heresies out
of our mindes.

The principles of religion are there contained, and if he be but a true Philosopher, that is ignorant in principles of Philosophy, and if it be shame for all artificers to be ignorant in the grounds of those artes they esse, it is a greater shame for us Christians to make shew of christianity, yet to be ignorant in the rudiments of our Religion.

I would to God that every one, that hath the name of a christian, did thoroughly understand, & were fully instructed in them, then needed not I labour much, for the proofe of this doctrine.

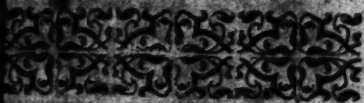
For every one of us, when we do esse God to be almighty, doe acknowledge that he by his providence ruleth every thing: and that wee may know what we say, I purpose chiefly to handle these two points.

First that Christ the Sonne of God hath the selfe same providence, as God the Father hath: Secondly, that the providence of God, doth govern all things generally, and every special thing specially.

And yet in handling these two, I

are there
at a time
want in
no if it be
e igno
they
be C
inity
iment
ry one
d throu
instruct
labour
ctrine
we do
e ach
nce rule
may be
ly to be
e of C
nel, C
toly, C
gover
y spec
on, J
e

not recte all that may be said touching
his matter, but only touch some chiefe
pointes summa rily, which may helpe
you the better to vnderstand the large
and learned tracts, that many notable
men haue written hereof. For the first:



That Christ the Sonne of GOD doth
gouern all things as well as God
the Father, is prooued by rea-
son, example, and au-
thoritie.

P reason, If God by his wisdom
made the world: that is, if that the
eternall wisdom of God, which is his
word, the euermoving Sonne of God,
was present with God, when he made
the world: he is also with him in go-
uerning the world: but hee was with
God when he made the world, there-
fore he is with him in gouerning of it.
The equity of the first proposition is
grounded

grounded vpon most strong reasons:

For as God created the world by his wisdome, so it is not to be believed, that God governeth the world without his wisdome, otherwise he should governe by chance.

The second proposition is proved by the testimony of the Apostle. Heb. 1. by whom also he made the worlds.

By example, Gen. 48. vers. 13, 14. Then tooke Ioseph them both Ephraim in his right hand towards Israels left hand, Manasse in his left hand towards Israels right hand, so hee brought them vnto him.

But Israell stretched out his right hand, and laid it on Ephraims head which was the younger, and his left hand vpon Manasse's head (directing his hands on purpose) for Manasse was the elder.

Also hee blessed Ioseph, and said GOD before whom my Fathers Abraham & Isack did walke, the God which hath fed me al my life so vnto this day.

In which words Iacob acknowledgeth Gods providence to stretch particular men, euen to himselfe.

Then it followeth as ver. 5. 16. The
angell which hath deliuered me from
all euill, blesse the children, and let my
name bee named vpon them, and the
name of my Fathers Abraham, and I-
saacke, that they may grow as fish, into
a multitude in midst of the earth. In
these words, the holy Patriarche Iacob
sheweth that particular prouidence to y^e
angell, which in the former verse hee
had giuen to God: And that by the
name of Angell he vnderstandeth no
creature, is hereby proued, in that hee
saith, that this angell had power to
blesse: saying to him, Blesse the chil-
dren: Hee then is the angell, whom Ia-
cob was wont to call, the angell of the
Lord, that is the Sonne of God.
Therefore in this place Iacob attri-
buteth a prouidence ouer al things and
persones, to the angell: that is the
Sonne of God, as well as to God the
Father.
By authority Iohn 5. ver. 17. My Fa-
ther worketh and I worke: His worke
that Christ speaketh of, is not to be cre-
ator of the creation onely, but also
of the governing of al things created.

For

For this particle (*hitherto*) sheweth that he ment not onely that first worke of his in creating all things with his Father, but also another worke, which he daily exerciseth, which cannot be understood of any other then of governing all things with his Father.

But here we must observe this rule that the workes of the Trinity are undivided.

Therefore that which is the Fathers worke is the worke also of the Sonne, and of the holy Ghost.

That the Sonne of G D doth the same workes that the Father doth, is already prooved: the same is to be affirmed also of the holy Ghost, by the warrant of Gods word, as by that I read in the 179. Psalm. Whether shall I goe from the Spirit? or whether shall I flie from thy presence? If ascende into Heaven, thou art there: If lie downe in hell thou art there: let mee take the wings of the morning, and dwell in the uttermost partes of the Sea, yettether shall thine hand lead mee, and thy right hand hold mee: This is the first point briely prooved, that
Christ

Christ the Sonne of God, and the holy
Ghost, do governe all things as wel as
God the Father.

Now to the second: that God by his
prouidence governeth all and every
thing.

There are very many that can will-
ingly graunt, that God by his prou-
idence governeth all things in general,
but that every particular thing is ruled
by the same, they deny: with these men
therefore I wille to deale somewhat
largely, though not so learnedly, as the
cause requireth: (e who is able to han-
dle it worthily?) Philosophers haue
in this point had sundry opinions: Epi-
curus said, that all things were ruled
by chance and fortune, and that God li-
ued idelly, and at ease in the Deauens:
which opinion, as impious, all men in
woordes condemne, and yet so we liue
that our liues are euident proofes a-
gainst vs, that in heart and soule wee
embrace it.

For surely if we thought any better
of GOD then Epicurus did, we
would not walk so directly in Epicurus
pathes as we do, or liue so licentious-
ly as

For this particle (hitherto) sheweth
that he ment not onely that first worke
of his in creating all things with his
Father, but also another worke, which
he daily exerciseth, which cannot be
understood of any other then of govern-
ing all things with his Father.

But here we must obserue this rule
that the workes of the Trinity are in-
denied.

Therefore that which is the Fathers
worke is the worke also of the Sonne,
and of the holy Ghost.

That the Sonne of G D D doth the
same workes that the Father doth, is
already prooued: the same is to be af-
firmed also of the holy Ghost, by the
warrant of Gods word, as by that I
read in the 179. Psalm. Whether shall I
goe from the Spirit? or whether shall I
flie from thy presence? If ascende into
Heauen, thou art there: If I lie downe
in hell thou art there: let mee take the
wings of the morning, and dwell
in the vttermost partes of the Sea, yet
thither shall thine hand lead mee,
and thy right hand hold mee: Thus
is the first point brieffly prooued, that
Christ

Christ the Sonne of God, and the holy
Ghost, do governe all things as well as
God the Father.

Now to the second: that God by his
providence governeth all and every
thing.

There are very many that can wil-
lingly graunt, that God by his provi-
dence governeth all things in general,
but that every particular thing is ruled
by the same, they deny: with these men
heretofore I minde to deale somewhat
largely, though not so learnedly, as the
cause requireth: (who is able to han-
dle it worthily?) Philosophers have
in this point had sundry opinions: Epi-
curus said, that all things were ruled
by chance and fortune, and that God li-
ved idelly, and at ease in the Heavens:
which opinion, as impious, all men in
mozbes condemne, and yet so we live
that our lives are evident proofes a-
gainst us, that in heart and soule we
embrace it.

For surely if we thought any better
of GOD then Epicurus did, we
would not walk so directly in Epicurus
pathes as we do, or live so licentious-
ly as

as though God regarded us not.

The Peripatetiches, and other sort of Philosophers, brached another opinion, teaching that those things which are aboue the Heauens, are moued, guided and gouerned by God himselfe: but those things that are vnder the circle of the Moone, are gouerned partly by chance and fortune, partly by the counsailes and deuises of men, & partly by a brutish, or senseles force of nature.

There is a third opinion of the Stoicks, which is that all things are ruled by fate or destiny, that is by a secret order and linke of causes: in which chaine, all things are so surely tied, that both God himselfe and man are straighted within those bounds.

This was a very dainty opinion in the iudgement of the Poets: who to excuse the weakenes of their God Iupiter, fained that he wept, for that he was so hindered by the force of destiny, that he could not set Sarpedo at liberty.

The fourth opinion is Platoes, who graunteth that God by his prouidence ruleth all things in generall, which afterward God comitteth to petty Gods,
halfe

halfe Gods, and diuells, who haue the charge and care of particular things: From these foure opinions spring all other whatsoener, touching Gods providence: and there is no one opinion, which may not easily be reduced to one of these.

But some of vs (euen of vs Christians) flying one danger, run into another: & for that they dare not deny that God by his providence ruleth al things, yet will they not graunt, that by it, he governeth every particular thing, least they should thereby be driven (as they think) to some absurdities: thus whilst they would auoide absurditie, they commit impiety and fal away from the truth most dangerously: But farre bee this frō your heart (Right worshipful) and that it may neuer possesse you: & now the cause that worketh it in them, which is ignorance of the word of God: and for that God in great mercy hath kindled in your heart a desire of knowledge, quench not that godly desire, in you, but pursue hotly with hearty and seruent prayer, after knowledge, and you shall finde it: and if you shall finde it,

It, you shal certainly know, that there
will no absurdity be enforced upon any
doctrine grounded upon Gods word,
& that you need not feare this doctrine,
as they do: I will first discourse briefly of
the truth of it, and wil proue, that God
gouerneth by his providence al things
generally, and every particular thing
particularly: then wil I answer to al
those obiectiones objections which are
brought against it, and by which some
baine men think to make the doctrine
absurde.

To the first:

For that this argument hath bene
dinerly handled, and men have bene
very curious in discoursing thereof: es-
pecially since what way soever they
winde themselves, many absurdities
doe seeme to follow them: it wil be best
I thinke for me to keepe me in the high
beaten way, least seeking by-waves, I
wander out of the way: I meane to
discourse so of this doctrine, as I am
taught in the word of God, & then dili-
gently to remove al those things what-
soever they be not beseming the most
pure nature of God, which in the iudge-
ment of man, shal come hereof to follow.

But

But if my Ignorance were so great,
 that I could not remoue these incon-
 nences: yet notwithstanding, are
 you & all Christians bound to receive
 with all humilitie this true doctrine:
 & to blame me, not the doctrine, if I be
 not able to cleare it of all those things,
 which in the iudgement of men may
 seeme absurd: And although it is not
 my purpose, to examine all, that Philo-
 sophers & others say against the gover-
 ning of every thing by the providence
 of God, yet in my minde, all that they
 can say against it, may by this one argu-
 ment be easily overthrowne. If he be a
 God (which they all confesse, & though
 they would deny it, yet may it easily
 be proved against them) he is a most
 perfect thing: but that which is most per-
 fect hath nothing perfecter then it selfe,
 neither can we imagine any thing to be
 more perfect, then that which of it selfe
 is truly & absolutely most perfect: ther-
 fore there is nothing, neither can we
 imagine any thing to be more perfect
 then God: hereupon I infer, if God did
 not governe all things in general, & eve-
 ry thing in particular, we might well
 imagine

Imagine that there was some thing
more perfect then God: even such a de-
ty, which had charge and care of every
particular thing: but it is shewed y^e no
such deity o^r Godhead can be imagined.

It is false therefore, that they hereby
on would insinuate that God by his pro-
vidence ruleth not every particular thing
& the contrary is true, which we teach:
for els^e surely that God, which they
dreamed of to live idly, and at ease, & to
have no care of any thing, as they bab-
ble, is not in truth a God, but as Tully
sometime said of their master Epicurus
to say I of them, that they in words ac-
knowledge a God, but in truth deny
there is any. But leaving Philosophers
let vs see what the Scripture teacheth
in the first place I will cite for y^e proofe
of this doctrine, I take out of the Epi-
stle to the Hebrewes the 1. Chapl. verse
3. where it is said of the same of God,
that Hee beareth vp, that is, supporteth
and governeth all things by his might-
lie words: hee that graunteth that he
ruleth all things, excepte h^e no one thing
from his government: will may then
well conclude out of this place of
God,

God, that God governeth all, and euerie thing.

But least I should leave any starting hole for the adversary to winde out at, let vs further see what the Scripture teacheth vs of the governing of euery particular thing by Gods prouidence.

Neither will I heape vp many places, but content my selfe with a few examples, out of which the truth of this doctrine may be gathered.

And thus I do endenour to proue it by this: All the creatures of God are either indued with a gift of free choise, or else want this liberty of choise: they that haue it, are Angels, both good and euill, and men also both good and euill: they that want this liberty of choise, are all other liuing things created by God, & also those his creatures, which haue no life: and yet of all these creatures, God hath a speciall care, so as he disposeth of euery one of them according to his pleasure.

The booke of Iob, and the Psalms, do very often handle this argument, so that if I should gather out of them all their proofes, I should write out almost
their

their whole booke: yet some I will bring, and leaue the rest for you to gather, hoping it will be a means to bring you to the often reading of them.

In the 147. Psalm the Prophet saith thus of God, that he couereth the Heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vppon the Mountaines: But the cloudes, the raine, and the grasse are things without soule & life, and yet by his wonderfull providence he directeth, and ruleth at his pleasure the cloudes in the ayre: he sendeth the raine downe vpon the earth, and he maketh the grasse to grow: In the 148. Psalm the Prophet saith, that fire and haile, snow, and vapours, stormie windes doe execute his worde, and what is it to execute the word of God, but to bee ruled and governed by his word: it is to be at his beck and pleasure: Again, in the 135. Psalm, it is said, that whatsoever pleased the Lord, that did hee in Heauen and in earth, in the Sea, and all the depthes: hee bringeth vp the Clowdes from the endes of the earth, and maketh the lightnings

things with the raine, hee draweth
 out the windes out of his treasures)
 as Christ our Saviour in the first
 of Ioh. biddeth vs learne how the Lillies
 of the field doe growe, they labour
 not, neither spin: and a little after he
 telleth vs, that God doth cloath the
 grasse of the field: these things placed
 together sheweth that God hath a pious and care-
 full eye and gouernment euen his lifelesse
 creatures, not onely generally, but
 also particularly: as cloudes, raine,
 snowes, grasse, fire, hails, fruits, ve-
 getables, lillies, and such like: the like
 provident care he hath for other of his
 creatures, to whom hee hath intailed
 with life and sence, but not with reason,
 and that liberty of choyce, which
 I spoke before: thus read in the 107.
 Psalm, that GOD giueth to beasts
 their foode, and to the young Ravens
 that crie: and in the 104. Psalm hee
 saith, the Prophet saith, that GOD causeth
 the grasse to growe for the Cattell,
 and afterward in the 29. verse hee saith
 that all beasts, fowles, and fishes, waite
 vpon thee O Lord that thou maist giue
 them foode in due season: Thou giueth

it to them, and they gather it, then wills to
 peneth thy hand and they are filled
 with good things. This also our
 glorious Christ affirmeth in the 6. of Matthe
 thew, saying, behold the fowles of the
 heauen, for they sowe not, neither reap, yet
 nor carry into the barnes: yet your
 Heavenly good Father feedeth them.
 Run in the 10. of *Matth.* Are not
 Sparrowes sold for a farthing and one
 of them shall not fall on the ground
 without your Father meaning God
 who the Father God in places you may
 see it sufficient of those
 painted, that God hath a provident
 care of every particular creature, what
 man whom he hath not bestowed the
 liberty of choice, whether they be
 not life, or have life & sense and
 reason. Now as for those creatures
 whom God hath given that gift of
 choice, which I said were Angels
 men, some do thinke, that God in
 hath a speciall provident care
 man whom he made after his
 image and likeness: but not over
 other creatures: which opinion
 is you may easily gather out of
 that which I have already written. Others do

it, chooseth to be the difference betwixt men
 are fill'd men, that God taketh a special care of
 our health & gable, but collecteth alway all care of
 6. of his health: but the word of God be-
 et al manifestly overthrow this opinion: In
 Matthee the 5. of Mathew: Christ our Saviour
 yet yet teacheth us, that our heavenly Father
 maketh the Sun to rise on the east and
 not on the west, and sendeth rain on the
 just and unjust, and on the good and bad.
 And Paul in his first
 and second Epistle to Timothy the 4. chapter, saith
 that that God is Saviour of all men, specially
 of those that beleue: wherof I gather
 that God hath a special care of those
 that are his, but yet not so, as that hee
 maketh the world to be ruled by chance
 or by human fortune: for if God have a care of
 all things & creatures & the world
 as of their vntell, grass, and
 of such like: surely hee should
 also for them, the owners & man-
 in rulers of those creatures: neither can hee
 be so provident and careful for the gods
 alone, but hee must also gouerne and rule
 over the world according to the pleasure of
 his will & his more power. For as a Prince
 of that his Generall of an Armie is not
 so much careful for the Troopes as

companies of soldiers that bee in his
host: but also for munition & vitall ne-
cessary for them, that he may haue his
army so furnished, that it may be a ter-
ror to the enemy, and may keepe them
amongst whom he lyeth incamped in
such dutifull obedience, that they may
bee ready to doe whatsoever his Cap-
taines and officers command them to
can it not be that God hath provided for
his Church, but he must also moderate
and gouerne all those things, without
which his Church cannot be here upon
the earth.

Such things as appertaine to the
nourishment, cloathing, safe and sound
habiting of the members of the
Church: They therefore who are
not of the true Church, are yet, for
benefit of Gods Church, to be ruled in
his prouidence, so are the Patriarches
said to haue found fane: in the
of iudels, for that the Lord his
and moue the hearts of iudels, to
may it pleased him.

Also how God ruleth not onely
every particular man, but also all the
seuerall actions of men, is proued

in his which is in the 16. of the Pro-
 verbs, commit thy works vnto the
 Lord, & thy thoughts shall be directed:
 but by that alie which is in the 4. of
 Ieremies. goe to now yee that say. to day
 we will goe into such a
 place, and continue there a yeaere, and
 buy and sel and get gainer: and yet yee
 cannot tell what shall bee to morrow:
 for what is your life? it is euen a va-
 pour, it appeareth for a litle time, and
 afterward vanisbeth away: for that
 we ought to say, if the Lord will, and
 what wee will doe this or that:
 but James speaking of the actions
 and doings of men, affirmeth that God
 trieth them all, so that without his
 will we can doe nothing, no not so
 much as passe from one place to ano-
 ther: and Paul confesseth that he was
 ordained and sent by God, that
 he could not goe to those Churches but
 as he was appointed, untill hee had his journey
 counted him by the will of God: God
 directeth al the severall actions
 of all men. I will here once more
 to illustrate and make plain this
 true doctrine, & God generally

the severall actions of all men, but
good and bad: In the history of Ioseph
many things to this purpose are to be
found. The end of that history is
that which Ioseph saith of, Genell. y
you thought euill against mee faith
to his brethren, but God disposed it
good: In this history these men
their severall actions are to be named
First father Iacob, then the brethren
of Ioseph, Ioseph himselfe, the Ishmae
elites to whom he was sold, that in
business his mistress Putiphar his
Pharao and his servants: the actions
of all these persons are diuers & of
different one from another, some
of them were laudable, others detest
able, and yet some of those better than
others, and some of those actions
rather to be altogether attained no
praised, and yet as Ioseph testifies
God by his providence ruleth and dis
poses them all both men and their
actions to Iosephs good.

So as Dauid saith, Psalm 105. The
God sent a man before them, Ioseph
was sold for a slave: For in God
reveleth the hidden actions of men.

men, that the most pious & pious
 of Iosephs brethren, the thurlestone and
 healthy part of Puciphars trade, and
 their many actions, had a most happy
 end: so that even those things that
 they did to Ioseph, purposing by them
 bitterly to destroy him, brought Ioseph
 to great honour: so mighty and
 wonderfull is God, that he is able to
 make the light to shine out of darkness.
 For as in the last chapter of
 the prophesie of Ionas, we shall see how
 wonderfull God both put onely go-
 vernment men, but also all manner of Crea-
 tures sensible & insensible: I read
 that Ionas went out of the city of Ni-
 nyve, & sat on the East-side of the city,
 & there made him a booth & sat under
 it in the shadow till he might see what
 should be done to the City: the Lord
 prepared a Gourd, & made it come up
 over Ionas, that it might be a shadow
 over his head, and shelter him from
 the griefe: so Ionas was exceeding
 glad of the Gourd. But God prepa-
 red a worm when the morning was
 to rise the next day, and it smote
 the Gourd that it withered: and
 when

When the Sunne did arise, She pre-
pared also a fervent Call worde: & the
Sunne beate upon the head of Ionah,
that he fainted, and wished in his
heart to die, and said It is better for
me to die then to live: in this that I
have written out of Ionah we have
these things to come: First Ionah
was, the most excellentest creature,
the other beaſt creatures, as the
Gourd, the worme, and the worme.
The worme is a creature that hath life
but one is of that kind of beaſts that
be denied in their bodies, the head
is cast from their belly and taile, the
Gourd & the worme they are creatures
without life, & yet you ſee how God
by his providence ruleth & moveth at
his pleasure all these creatures. If
Epicurus had bene at this sight, he
would have ascribed all to chance: if
Aristotle, to naturall causes: if Chry-
ſippus or Zeno Stoicks, to fate and de-
ſtiny: if Plato to some petty God: and
amongst them all there had not bene
the word of the truth of God.

But the holy Ghost attesteth the
course of governing all these things to
God.

God alone, who prepared them all for
 Iona, his god: for by these means,
 Iona that was wandering was set in
 the right way, as if you will read the
 chapter you may see more fully of that
 which I have already written. I may
 safely conclude, that both all the crea-
 tures which want the gift of choice, &
 all they that have it, are governed and
 ruled by God, by his most high and
 mighty providence.

Of the Angels, which I placed at
 the first amongst these creatures, that
 have the liberty of choice, I will write
 now the less, hoping that I shall have
 this backe againe to write, polish, and
 enlarge: but their name teacheth us
 that they are ruled by God him selfe,
 for they are called Angels, Angels, that
 is, messengers sent from God: and in
 the Epistle to the Hebrewes we are cal-
 led the ministers, and servants of God.

Thus much for the first part, that
 is for the truth of this doctrine, that
 God by his providence rules all things
 in general, and every particular thing
 in particular.

Now I come to that I promised to
 handle

be in the fourth place, namely to
the unfolding and answering of those
arguments which are made against
this doctrine. The first argument
they make is this: God cannot govern
all things generally, and every crea-
ture and action without exceeding
toile and griefe of mind: But it agree-
th with the nature of God, that hee
rest in quiet & be free from all labour.
Therefore God both not governs all
and every particular thing.

To this argument I answer thus
from the nature of God, I answer,
that their first proposition is false,
which is that God cannot govern all
things generally and particularly
without exceeding toile, and griefe of
minde: but for that I will not only de-
ny it as false, but shew the reasons
that make me so to do, you must know
that there are divers kinds of actions,
some are naturall, some are violent, o-
ther some in manner that is neither alto-
gether naturall, nor altogether violent:
naturall actions are they that so flow
from the principles of nature it selfe,
without any helpe elsewhere: such are
the

The round motions of the heavenly
 flowing and ebbing of the Sea, these
 light things do of their natural light-
 ness mount upward, heavy things all
 downward, that we breath and such
 like: these actions are done without
 any labo, because they move of the
 selves without any other helpe. Other
 actions there are, which are done by
 force, and therefore are called violent,
 as by force to make a stone mount up-
 ward, whose nature is to fall downe-
 ward. And such like violent actions,
 which cannot long last as Aristotle
 teacheth, because they are done with
 force. There is another sort of actions
 which I called meane, whose be-
 ginings are of nature, but yet
 they cannot be done unless they be
 helped by some other meane, as to
 eat, to drinke, to walke, and such
 like. But now that, that I do both,
 be both without labour, because I be
 both it naturally, and therefore
 most freely: againe, there is no
 force that can compell S. D. D., and
 therefore hee travaileth of himselfe
 freely, and without any compulsion
 neither

neither is he troubled with griefes, but governeth all things according to the rule of his will: neither is there any thing more agreeable to the nature of God, then to govern, and preserve the whole worlde, even with the sword of his power.

A second argument of theirs is this, It is an infinite thing for God, and cleane repugnant to his nature, to intermeddle in filthy, and unclean matters: but he cannot govern every several creature, and their actions, but he must intermeddle with many filthy and unclean matters: therefore he doth not govern them.

I deny the second proposition, which is, that God cannot govern every several creature & their actions, but he must mingle himselfe with many filthy, and unclean matters: For that amongst the creatures, and their actions, there are many unclean things: this consequence, though it be the ground of the proposition is false, for although the power of God is in all his creatures, & ruleth all, yet doth it not therefore follow, that the nature of
of

as God doth intermingle with the pure actions of his creatures, which may be made plaine by this similitude: the Sunne of all visible creatures most excellent (man onely excepted) doth most set forth the glory of God: it doth shine in every place, so that it shineth often upon the dunghill, and though the beames thereof do heate the dunghill, as they do all other places, and things which they pierce: Yet for all that the Sunne is not polluted with the defilements and uncleannesse of it, neither doth the substance of the beames of the Sunne mingle it selfe with those things which it pierceth.

¶ When one saide this in Diogenes his life, that he went into a stables as a hostel-house, whither also the Sunne cometh thither also, and yet is not defiled therein: thereby shewing, that a wise & godly man though he enter in to uncleane and filthy places, and come into the company of filthy persons, doth not forthwith become himselfe in their filthines, neither is infected with their vices: If therefore this philosopher could enter into the stables, and
come

some truth might be suspected with their
kindness, so that their faithfulness
could not fall upon him: much less
to God (whose nature is most pure and
simple in governing of his creatures)
infected with their faithfulness. There
is a third objection, which they thus
frame: Every wise and good govern-
ment, unless hee bee greatly hindered;
bringeth his worke that he frameth,
unto that thing that he ruleth to a good,
perfect and wished end: This may be
proved by many examples, as by the
example of a skilfull Pilot, who direct-
eth & bringeth his ship to the purposed
haven, and sayeth like: but nothing can
let God from perfecting his worke,
yet many of his creatures, as many
monsters, mad men, lame, are imper-
fect. Therefore God ruleth not every
generation and conception: To an-
swer this best we must remember this dis-
tinction of orders: there are two sorts of
orders or courses of God taken in go-
verning all things: the one of them we
may call ordinary, which God doth of-
ten use, the other extraordinary with
which order though we be not acquaint-
ed

ten,
course
many
know
so he
differ
thing
rence
differ
mind
balan
are b
differ
ple of
tial a
to a f
father
prayer
his fa
graft
till hi
father
appon
The
for th
high
pleas
should

yet both God him-self knows the
 cause why he so doth: & yet of this
 may we not conclude, that God in his
 workes is contrary to himselfe: for if
 so be there appeare some diversity and
 difference in the government of all
 things by God, certainly that diffe-
 rence is not of Gods rule, but of the
 variable iudgement of our troubled
 minds: for Gods workes are not to be
 balanced by our iudgements, which
 are deceivable, and for the most part
 untrue: Augulline proposed the exam-
 ple of two children, one of which is mi-
 staken and loving to his father, the other
 is a wicked stubborn child: both their
 fathers are deadly sick, the good child
 prayeth earnestly unto God, to deliver
 his father from his sickness: & gratefull
 thanketh every hour twenty be-
 till his father be breathlesse: both their
 fathers die & that according to Gods
 appointment and direction.

But note that child that prayed
 for the prolonging of his fathers life
 highly pleased God: and yet it
 pleased not God, that his father
 should live any longer: And againe,
 that

that childe that longed for his fathers
death, as highly displeased God, yet
yet it was Gods pleasure that his fa-
ther should die: how cometh it to
pass, that that which pleases God
may displease him also, and that which
displeaseth him, please him: as he was
pleased with the good childes humilitie,
but not pleased that his father should
live: and againe displeased with the
naturall part of the lewd childe, & yet
pleased with his fathers death.

Surely there is in God a certaine
secret ordinance which yet is hid, and
a certaine ordinance open and mani-
fested, which also is righteous: But
certaine idle companions to draw both
Augustine and he into error, for this
doctrine, object against us, that they
cannot perceiue in God this double
will, which we speake of, to wit, a secret
and a revealed will: for they say wee
all knowe and you confesse, that God is
most plaine without all shew of dou-
bleness, and therefore his will must
be also as plaine, and euen so is it,
though we cannot comprehend it: but
let them first answer to that which
Augustine

therefore, and
 is fa-
 it to
 DID
 which
 was
 nelle,
 should
 e be
 e not
 raine
 , and
 rani-
 But
 both
 this
 they
 able
 ecret
 wee
 od is
 on-
 must
 is it,
 t: but
 which
 fine

Angeline and Ioe have proposed, and
 all they, will they, they must acknow-
 ledge with vs, that this difference of
 will, of which I haue spoken, is not
 properly in God, but in vs, who ac-
 cording to our reach and capacity, mea-
 sure diuine matters: and therefore in
 respect of vs and of our capacity, there
 seemeth to be this difference in the will
 of God: According to our censure and
 iudgement, wee will iudge the birth
 of monsters, mad men & crooked men,
 to be an vnperfect worke of God, but
 in the iudgment of God their creation
 is most perfect and absolute.

If Aristotle were asked what the
 cause were of their imperfections and
 infirmities, he would answer that
 they proceeded of a defect and want in
 nature. But Christ saith otherwise of
 the man that was borne blind in the 9.
 of John. Neither hath this man sinned,
 nor his parents, but that the workes of
 GOD should be shewed on him: that
 that God might be glorified by him.
 Now since the last end of all things is the
 glory of God, and since all things are to
 be accounted perfect, which attaine to
 their

their desired end, and since the glory of
 God more appeareth by the imperfections
 of some of his creatures, then if he
 had made them all of one forme and
 perfection, surely we may not indage
 any of his workes vnperfect: I graunte
 if they be considered in themselves
 there will appeare in them some im-
 perfection; but when they are referred
 to the glory of God, if they illustrate
 and set it forth, they are even there-
 fore to be accounted perfect: so if no
 should be mad, if none deformed, none
 lame, none blinde, wee would ascri-
 be the perfection of our birth, which
 Nicene perceiue that all men haue
 necessary either to nature or to our
 parents: and Christians we would
 easily slip into this opinion, that
 that wee had our selues also of our
 parents: but since there appeareth
 a diuersity in the outward formes
 of creatures, the prouidence of God
 more clearly appeare by that their
 difference in shape. In the indigent
 man, many flies and worms, and
 sort of serpents are reputed not on-
 ly vnprofitable but also hurtfull: so
 the Lord (as Moses saith in that
 song

he glorying) calleth them his treasures, out
 imperish which hee draweth vengeance for
 es, them hee shewes, as arrows out of a quiver
 forme a ser.

Indge. These were the shafts hee shoke
 : A grahaao with ; With these Antiochus,
 emseluith these Herod was also punished:
 some who therefore will account them be
 e referrible, or who superstitious ; since
 illustrate Lord himselfe hath such vles to
 therefore them to :

if no more there are also in the many profitable
 med, nothings for man, wherof some we know
 id secret ; other some the Whisttians know,
 which the Nicander & others haue very lear
 nedly written of them : Ancient lear
 ents : and Chrysostome in his tenth Homily
 s opinion upon Genesis, vled this similitude:
 of our (saith hee) in earthly matters when
 earth see these things that bee done, ap
 formes bowed by graue and mighty men,
 God done mislike not their censure, nor
 their dan-say it, but preferre their iudge
 ment before our owne: how much more
 s, and shold we carry the same minde of all
 not onely creatures, which we know that
 all : For the Creator of all things made
 y in that since we haue receined his
 long

censure of them all, that all that
made was very good. let vs judge
our iudgments & bury them in silence
and let vs not dare to pzefer the iudg-
ments of al men before the Lords:
we may perswade our selues with
strong and sufficient arguments, that
the Lord made all things in great
dome and mercy, and in a worde, that
the Lord made nothing bad or
without cause: but though we know
not the causes of his workes, because
of the weakenesse of our understand-
ings: yet hath he made all things
according to his wisdom and most
tender mercy.

Thus saith Chrysostome: If thou
foze by the testimonie of Aristotle,
nature made nothing in vaine. As y^e man
who was utterly ignorant of true
religion, affirmed of nature, which he
iudged to be both blind & brutish: but
much more are we bound to attribute
vnto the most wise creator of all things
this perfection in his creation, that
he made nothing in vaine, but all things
in great wisdom: since all his workes
redounded to his glory, which is

and the chiefest end of all things,
 by the common consent of all men,
 every thing is iudged either perfect or
 imperfect, by the attaining of his end:
 there is a fourth argumēt, thus made
 against the providence of God: If God
 be most wise and righteous in his
 iudgements, he gouerne all things, &
 every particular thing, there should not
 be so great troubles in cōmon wealths,
 & specially in the Church, whereof
 the Lord hath a spectall care, soz that it
 be his Sanctuary: but both in Church
 & common-wealth there is great bi-
 detnesse, so that all lawes both diuine
 & humane are openly violated: god
 is most cruelly dealt withall, &
 all men doe reioyce and triumph in
 their wickednesse without controle-
 ment: God therefore gouerneth not all
 things that are in common-wealths
 & in the Churches.

This argument thus draue from
 the nature of Gods iustice (which se-
 emeth to be contrary to his gouernmēt
 & his providence, if he should see, mo-
 ued and suffer all these out-rages &
 disorders) is one of the chiefest props

of Epicurus his opinion and this arguement
 ment troubled many that now him selfe,
 dayly laboꝝ to being Epicurus name battail
 obloquy with al men, and yet are not the
 tent to lue like Epicurus: this arguement
 ment also the Torkes, and our captiued
 tall enemies (the papists) object many
 against vs: and sure it carrieth some
 weight with it, that David confessed what
 he was so astonied, that his feet were
 almost gone: and his steppes had beene
 neare slipt, when he saw the prosperitie
 ty of the wicked, and punishments as to
 hard enterainment of the godly, wholes
 till he went into the sanctuary of God
 then understood he thir end, that God, if
 but till David entred into Gods school
 & learned by his word & halp spirit
 he ordered al things most wisely, & worke
 iustly. After Pompey had him put to
 worke in the battaile fought betwixt
 Caesar & him, in the confines of Phili-
 dalos, & escaped by flight to Mycelus
 he went to Cratippus, and disputation
 with the Philosopher in his Cardis
 whether he thought there was any
 God which by his providence ruleth
 earth: and for that be-ze in very
 quan

his army he had had most prosperous
 in his warfare, as when he had subdued, & in
 his name attair banquished the inhabitants
 of the East part of the world, & was
 his army in a most good cause overcome,
 our captiued off his army, & forced to fly &
 elect many himself alone most shamefully: he
 richly sorrowed gathred that God regarded not
 confession what was done amongst men, but y^e al
 feet workings were done by chace: thus doth
 had w^{ise} men of y^e world iudge & speak of
 prosperch eerts. But y^e holy Ghost teacheth
 us to iudge far otherwise of the: when
 Job, & Moses in his song Deu. 32. was to de-
 clare to the people the threatnings of
 God, if they were disobedient, which
 afterward y^e rebellious Israelites felt,
 spirituall bleseth this p^{re}face: perfect is the
 worke of the mighty God: for all his
 wayes are iudgement: God is true and
 without wickednes, iust & righteous is
 of his teaching hereby that whatsoener
 the world doth p^{re}ate of the causes of
 disp^{en}sations, that G^od with great
 wisdom, doth send forth of his trea-
 sury all sortes of calamities: some-
 times by them to punish the wicked-
 ness, sometime to exercise the Godly
 quare

with them. For the sins of the people
the hypocrite doth raigne: That is,
raints sit in the throne of Justice
which under pretence of executing
justice, are but hypocrites and oppress
the people: Job. 34. verse 30.

Woe be to thee (saith the Prophet
Isaiah) which spoylest, for thou shalt
bee spoiled: And indeed, one tyrant
plagueth another, and though tyrants
be a plague to all nations & kingdoms
yet are they themselves in due time
in like sort punished by other tyrants.
In the person of Sennacherib & iudg-
ments of God are very likely set forth
by the Prophet Isaiah in the tenth
Chapter of his prophesie: The Lord
directeth by the king of the Assyrians
punish the eastern people: Sennach-
erib was a wicked man, & he is ascom-
to wicked people: yea he cruelly bere-
the people of God, he spoileth almost
all Palestina, hee besiegeth Ierusalem
the chiefe City of that Countrey: He
thus saith God of him by the Prophet
in that place: O Ashur the rod of
wrath and the staffe in their hands
my indignation: I will send him to
dissol-

dissembling nation, and I will giue
 him a charge against the people of my
 wrath, to take the spoyle, and to take
 the prey, and to treade them vnder-
 foote like the mire of the streete. But
 hee thinketh not so, neither doth his
 heart esteeme it so: and so forth. And a
 little after, thus saith God by the Pro-
 phet of him: But when the Lord hath
 accomplished all his worke vpon
 Mount Sion, and Ierusalem, I will visite
 the fruite of the proude heart of the
 King of Ashur, and his glorious and
 proude lookes, Because he said, by the
 power of myne owne hand haue I done
 it, and by my wisdom because I am
 wise: And a little after this, thus saith
 the Prophet, shal the axe boaste it selfe
 against him that heweth therewith? If
 Pompey had looked on this example,
 thus laide forth by the Prophet, hee
 might haue bene better occupied & in-
 struced then hee was by his toying
 with Cratippus: And this would haue
 taught him, that though the Lord suf-
 fereth tyrants to be for a time a
 plague to any nation, yet in his appoin-
 ted time he suffereth them to be pu-
 nished

missed by other tyrants, & to haue the
same measure that they measures vnto
others: Now if we compare Senna-
cherib, and Pompey that glazied in
this title The greater: which name Sil-
la gaue him for his victoires: we shall
finde many things alike in their histo-
ries. Both of them was an are in the
hand of God to strike the people of the
East: Both of them destroyed Palesti-
na, and afflicted the people of God;
Sennacherib besieged Jerusalem,
Pompey toke it, the Assirian was put
to flight by an Angel and was slaine in
his Temple, that is in his Sanctuary,
by his owne sonnes: Pompey was
put to flight by Caesar; and flying to
Ptolomy King of Egypt, whose father
being dispossessed of his kingdome, he
had restored again to his crowne, and
therefore Ptolomy should haue bene
as a sonne vnto Pompey, was there in
Egypt with him miserably slaine. So
unsearchable are the waies of Gods
indgements: for that which Micha-
h speaketh of the Caldeans in the 4.
chap. of his prophesse: (They know not
the thoughts of the Lord, they vnder-
stand

stand not his counsell, therefore they
shall bee thrashed as sheaves in the
barn, (may be spoken of all these Ty-
rants and proude tyrants, who for
that they know not the counsaile of
the Lord, shall in his appointed time
beare the punishment of their pride.
Neither doth the holy Ghost teach vs,
that the wicked only are punished, but
that the church of God is also afflicted
though for another end and purpose.
And there may many reasons bee
brought, to shew why the church of
God is subject to so many calamities,
but I will at this time alleadge onely
three, by which as by many other wee
may know, that the Lord in truth and
indignement, doth exercise his church
with afflictions. The first is y^e so long
as we carry about with vs this bur-
then of corruption, we are not onely
subject to sinne, but do continually by
sinning prouoke the Lord to deale
in iustice with vs: And therefore it
is agreeable to the iustice of God,
that we bee chastened of the Lord,
with a fatherly rod, which may keepe
vs in obedience: Yea wee must all
sa?

say with Jeremy in the third chapter of his Lamentations, verse 22. It is the Lords mercies, that wee are not consumed, because his compassions sayle not.

My second reason is this: It is best for vs to be humbled vnder the mighty hand of God: for we know how fierce and haughty minded we are by nature, so that it is necessary for vs, that God keepe vs vnder his schooling, and so haue vs in some awe: therefore David saith in the 119. Psal. ver:67. Before I was afflicted I went astray: but now I keepe thy word, & ver: 71. It is good for me that I haue bene afflicted, that I may learne thy statutes. The third reason is deliuered by Paul in his first Epistle to the Corinthians the 11. Chapter, vers. 32. When we are iudged we are chastened of the Lord, because wee would not be condemned with the world: Therefore let vs conclude this whole discourse with Moses thus: The iudgements of the Lord are true and righteous, neither let vs measure them according to our owne conceits & iudgements which
are

are very deceivable, but let vs know
that the Godly are punished for their
sinnes they dayly commit, that they
may be humbled, and that they perish
not with the wicked: but God in pu-
nishing the wicked, doth shew & open
the treasures of his long sufferance,
patience and iustice: but when he af-
flicteth vs, he maketh vs like to his
owne Sonne Christ, and stirreth vp
in vs an earnest desire to be dissolued
and to be with Christ.

Let vs in the meane time giue our
selues to hartly and earnest
prayers, praying con-
tinually with the
Saints of
God.

Come Lord IESVS, yea come quickly,
Amen Amen.

